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M2238

Sunday, April 8, 1973

BARN

Lunch

MR. NYLAND: Are we about halfway in discussions with meetings or time spent in talking about Work? So, today a little bit at lunch and tonight the rest of that kind of a cassette. And can we make—uh—an entity of it...something that is useful? Particularly, of course, for your own application. You know, you must look at the caliber of the meetings we've had so far; that several are different; they are not repetitious and they have a very different—different—kind of a quality. Like last night you made me think it was—ah—too theoretical and, of course, it isn't; it forms a background for anyone who keeps on thinking, and sometimes it's necessary for clarity for certain people to try to think ^{through} so? Many people cannot Work unless there is a clarity that they know what they ought to do. And for everybody, any kind of a discussion of Work, even if you don't understand what they're talking about, should have a very definite result for yourself. That is, if discussions of Work in general represent a certain level and we talk about the possibility of a certain inner life to develop and to take hold of one and actually get a balance within one's ordinary existence; then any kind of a discussion about Work is sufficient to give you an impetus in that direction. So

even if it is a little theoretical—hm—for you, let it go; simply listen; and whatever you don't get, let it go. So that after the meeting is over and you remember—you remember perhaps—that it was too theoretical; that you are too negative; you still have an obligation.

We talked about Work; we talked about the potentialities which do exist; and that applies to everybody who is interested in Work in general; up to the point where he actually can make applications of what he understands Work to be; and that becomes your responsibility; don't lose yourself in discussions that afterwards saying it was of no value. You're very stupid if you say that. The stupidity is that you don't understand that you have an obligation, and if you shirk that obligation, then there is something wrong with you as a man; because a man must understand that at a certain point in his life, he must realize he is bound as a man on this Earth; and when he has any kind of an idea of thinking about his life as it has to be lived in his lifetime from birth or conception up to his death; that then he has to acquire a certain amount of knowledge about that life; otherwise, he is fully asleep and he doesn't want to be wakened up at all. And that-I think- is a bad sign that if you have a sign on your door: "Do not disturb." You want to be disturbed at certain times; only you don't want to be disturbed too much so that you become crazy. And there is always that possibility—hmm—that you have a certain disturbance and you fear that it is too much—of—for you. Well, let me assure you, you will never get crazy because of Work. You will find that certain times, certain things come in on you and you become confused. You may not be

able to know exactly at what time what you should do, and, of course, you may have to make some selections, but you will not be harmed by it. It will loosen you up so that at certain times when you really start to think about yourself, you will have material; and you use that material to the extent that someone else, in theory, tries to explain it; and that you feel you have to know all of that before you can start Working.

Work is, for that reason, extremely simple in the beginning; and when you wish to Work you have enough information and material right now to continue, let's say, for the next six months without any meetings, without any reminder. And it will be extremely useful for those people who-perhaps-are a little busy and want to do something else and cannot attend a meeting, to see if there is something at the present time kindled in you that wants air and life and sustenance and has to be fed. What is there that you can use at the present time in your ordinary life and in your ordinary life to be reminded of that what also should exist in your inner life; and to what extent you have a wish to use it; to give it attention-or as I said the other night-to place the accent of gravity on that inner life, and take it away from your ordinary, superficial—uh—living, the way you are as usual.

Try to practice in yourself about the differences of expressing yourself as life; one source of life is your ordinary superficiality, which is your outer layer; it's like your skin. It is a life without any doubt because most of your unconscious activities, of course, are furnishing proof of that existence of your life; and then see if some

other life exists at a lower level; that is on a level further inside, another kind of layer, which also is a life and which can make certain other things as compared to that what is in the outside world.

Sometimes I have compared this kind of a picture with a tree, and a cambium ring which is inside, just below the bark. It is a tree which has a living section, where life—you might say—is distributed, It is from that cambium ring that the bark is formed by letting the force of life go to the outside; and—the—also the inside, the kernel of the tree, the marrow, is formed from that same cambium ring by allowing the force of life to flow inside the tree, That is how the tree starts to grow up and now that is the way it has solidity. The solidity of the tree is its inner life; the bark is outside; the bark is, every once in a while, sloughed off and new bark is formed; but the real rigidity of the tree itself ^{is} in the marrow, in the inside.

If a person grows he should have a cambium ring within himself furnishing the energy necessary for ordinary maintenance—maintenance—in his unconscious existence on this Earth; that is his appearance, the way he behaves, the way people see him, and the way he acts unconsciously. He should have from this cambium ring some force that flows to his inner life which, ultimately, will give ^{the} strength to a man; that will enable a person to stand up straight; you might say sometimes: "It goes to his bones." That is not the flesh anymore that is ending in the skin. When one talks about superficiality, it is just skin deep. But ^{the} reality, that of what one is, comes from that same cambium ring; and is then lodged

within the interior of a man and becomes there solid; and then starts to accumulate to the extent that it is being fed; and gradually will give a man solidity. The cambium ring in a man is the beginnings of his Kesdjanian body; that is how it starts. It starts with a wish to remain in existence and a wish to grow. The wish to remain in existence is the maintenance of the superficiality as indicated by his skin; the wish to grow is his wish to have solidity in his marrow, *which will give him strength and from there* where, ultimately, he will be able to operate and direct all his motions, all his thoughts, and all his feelings. That is the aim for a man when he says: "I wish to grow up." That means he wishes to grow up towards his inner life, and make that solid.

When you go through life and you have difficulties, and you suffer, and you cannot avoid it because those are the conditions that, of course, prevail on this Earth; that is the necessity which happens to exist; you cannot help it. We live in darkness and in light; we are dependent on the Sun. We are dependent on the revolution of the Earth around the Sun or the turning of the Earth itself. We are dependent on all kinds of natural forces; and because of that we are subject to suffering, to negativity, to positivity and to light. And how one manages to continue to live is simply that I, regardless of what I experience, I keep on having a wish to remain alive, and to be able to grow, notwithstanding the conditions under which I happen to live. And sometimes the suffering which is not caused by myself and it's not always the mistake that I have made. It may be

sometimes a mistake by God which He then calls Solioonensius and for the time being it creates Zilnotrago for a man, and he has to go through it.

When Gurdjieff describes that with Beelzebub, maybe sometimes he has to wait until it's all over. If he goes through it, it's too much wear and tear on the machine. If he makes a detour, it tires him out; but if he can be waiting until it has cleared up, then maybe in the meantime they can talk about ships; they can talk about Work, about methods, about different ways and means of how a person could grow up and what he should do and what he ^{then} can do as soon as this Zilnotrago has been removed or somehow or other has disappeared. The Zilnotrago disappears with the light of the Sun. When the Sun comes up and there is fog in this valley, it may take a little while before the fog realizes that the Sun is a different kind of condition than the moisture which causes the fog. And after a little while the fog has to disappear in the presence of the Sun. Sometimes it's a little heavy and the fight is a little bit too much, but usually the Sun will win out.

This is a question for a person to understand his inner life; his inner life is a Sun, ultimately; that's his consciousness; the planets and the planetary level, the growing ring of the cambium, that what is turned to the inside becomes his conscience. That is the determining factor of that what is right and that what is wrong. The outgrowth to the outside world is just Earth; it just happens to be that way as manifestation. When one wants to Work on oneself, you try to reach

the Sun. That is that what is really at the center of a person in which the Sun has lost all dimensions of its own solar system.

I said that last night; I hope you understand what I mean. There is always a point within a man where there is no dimension; that means he is free; he is free from time and he is free from space, and that is really the ultimate aim of a man: to have that kind of a freedom by having gone through the difficulties which the world presents him with, and in the growing process of wanting to fight, he develops an ability; he develops his cambium ring into a Kesdjanian body and on its way from his essence to his Magnetic Center, he develops his Soul. That is the Sun of his own solar system, and that is the reason of solidity within a man when this Sun becomes the center of his own living. His life, even on Earth, can become heliocentric.

And that is why I say, take whatever you can from whatever discussion there may be; it depends on your attitude of how you wish to receive it, and to what extent you want to be open. When you are open to the wish^{for} food, little drops are already enough. A person becomes homeopathic in the sense of applications of that kind of medicine; it's not necessary to have large quantities of—bio—biochemistry or biodynamics or any kind of a thing that, at the present time, is just given-as it were-for a blessing with a hose—a firehose—from the fire department. It is just a little bit of something, maybe sometimes just a molecule that will cause difficulty—difference—in oneself by having an effect on the

condition in which you are. Homeopathic means it is homo, isn't it? That means it is for a man; it is not aleopathic; it's not just everybody. Homo means it is for me, but it is selected; and those who have the wisdom to distribute it, they can be of help. Gurdjieff is homeopathic; he tells you exactly at what point what is the only way. You can go and dig into all kind of esoteric knowledge and come up with a little bit of treasure here and there and be very happy about it; but it will very seldom give you something quite fundamental about your daily life and the application in ordinary existence. And many times you have to go to a seminar and stay there for sometime or have a ten month course of concentrated application of so-called work and it will not do you any good.

What you need in life is the constant testing in ordinary, unconscious existence of that what you feel is right, and then in the verification of that, you will find out what is right for you; that is the only way; no one can have you simmer this pot of different kind of knowledge, changing over from exoteric to mesoteric to esoteric knowledge because of the simmering process; that is your stove; that is your pot; that is your life which has to be stirred up and which has to be in constant contact for quite a long time before there is going to be palatable food for yourself.

Look at these meetings as an opportunity to be reminded; then take it home and see that you apply whatever you already know. Little bits and little bits of knowledge, not the whole pragmatic world, just enough; starting with the surface of a little bit of manifestation on the part of yourself and your body to which

something in you; ultimately becoming the Sun of your life, which is that what we
 call consciousness. That what will be ultimately, we say, ~~as you will be~~ as a Sun, ^{as your sun?}
^{will be} the king of your organic kingdom; of that what you wish to become in the world of
 your own solar system; that then can start to function in a limited way, with a little
 bit of a tool and a little bit of an ability, but time and time again to be reminded
 that when you live your daily life and step from one place to another, and get up
 from one chair and sit down again, and lift up a tool, and wash the dishes, and
 walk out of this building, and go around somewhere, and do any kind of Work---
 all the time you are aware and you wish at times something else to be present
 and functioning in an objective sense; that is your Work and that's the
 application, and that's ^{the} simplicity. It has nothing to do with theoretical
 knowledge; that only helps you to be stimulated. Make your life, your inner life
 alive in you; let it flow over; let it be an example for yourself ^{of} something that is
 within; that is gestating and wishing to be born. After all, it is a life process we
 talk about; we don't talk about death. We talk about something that can
 continue, and we hope could become even understood in a permanent sense.

Work this afternoon; make attempts this afternoon; if you like---fifteen minutes--
 after this meeting, don't do anything at all. Don't even clean up the tables; just
 walk; you don't have to return immediately to your physical activity. Just spend
 the time freely, as if you are already free from all cares of this little world around
 us; so that in that particular time you can come to yourself, your real self and
 really talk a little bit to yourself about what you are and what you wish to do; as if

your conscience is listening, as if your consciousness is actually talking. In that way for fifteen minutes of that kind of freedom, then go to it; then Work; Work in a certain order; Work under a certain command; Work in a certain framework and that what then belongs to you in which you then want to gain or derive. Practice. Constant practice in applying, constant wisdom in understanding aims, constant tact in the application of small sections of wisdom for that what is at hand; and which has to be done by you, for which you have taken a responsibility. That will be the glory of Gurdjieff if it actually could be manifested in us if we wish to Work.

So drink to Gurdjieff and when you—when you drink, remember him and you will feel the responsibility that is laid on you. [PAUSE] And with that I wish you a very good Sunday afternoon. [PAUSE]

MR. NYLAND: So we are a little late, I think, huh? I have a feeling you know that this is the last meeting we have here. Of course, it isn't true; we still will be here on Thursday, but Monday, Tuesday, and Wednesday are at different places and since they are in different locality and maybe different people, even if such meetings can be questions and answers, you may not have a chance—to—to ask them. So here we are, as it were, this last meeting, as I call it, for questions and answers, if we assume that on Thursday we kind of have to tie different things together, and as we usually do at the last meeting. So I would say, let's have questions first and see what you—want to—what you want to find out. Who's going?

Questioner: ...(cannot understand)....sickness.....physically...

LAUGHTER.

MR. NYLAND: Is he sick? Is he sick? Physically sick?

PAUSE

MR. NYLAND: Na. Intermezzo. Good. Questions.

Questioner: Mr. Nyland, I am ^{HAWTHORNE??} Bob Dobe?? Your constant referencing made to reliable information about oneself...has been something...that...UH...seems to be, have become more important to me lately...not so much...not so much for the information itself, but...that something in me can...can trust what little I know about myself...it's kind of a difficult to talk about, but, something in me can trust that information to the extent that...I can just be, and, and when that

happens...it's like something ^{something} comes alive in me. ~~that. And begins to make its presence felt. It is~~

MR. NYLAND: Good.

Bob Dobe??: And begins to...to make its presence felt. And it's not, not that it's...sometimes I have a feeling there is a quality of impartiality about that, but...I'd just like to be a little bit clearer on that, that whole process...but...it's like the information I've gotten over a period of time, most of it's quite ordinary, I guess. But somehow there...in the course of a day or something, something will happen where I am reminded about—of—this—the possibility of ^{this} other world; this other kind of life...and I'm somehow able to withhold judgment of my manifestations ^{or...} and this something else seems to be able to come alive in me and to...make its presence felt.

MR. NYLAND: I think you are right, because really that is what must take place.

That—there is something that starts to crystallize out in a person which becomes

reliable for himself. I—many times, I've had that feeling if I want to have real knowledge, I've defined it as something not even God Himself could tell me to ^{different} drop. It gave me a certain self-reliance that I would defy even God criticizing me, thinking that He knew more than I did. And the fact that I have made such attempts to make these kinds of facts about myself objective, I'd simply say, there is nothing more to be done about it. And nobody, and I say—say not God—but what I really mean is nobody else can tell me. So I acquire a self-knowledge which may be from the outside world already quite obvious to them, but if they would mention it, I would always say to them: "I know that. I know better than you do because I know myself." And you're quite right with that kind of a statement for oneself; ~~because it~~ opens, as it were, a much more reliable world because then there are things you don't have to think about any further. And you don't have to feel any further. You see, most of the information we do get, we want to let them churn around in the head a little. Or we want to look at them emotionally from different angles. If you can find something that either we haven't discovered as yet, or if you could find something to tear down the value of them, or have some kind of a reinterpretation of something that already would seem to be known; but, for some reason or other, I still want to think about it. And whenever I want to think or continue to feel about certain things, it occupies my time and during that particular period the fact that I contemplate for myself, by myself, using my mind and my feeling means I postpone the acceptance of that kind of fact; and a great deal of that kind of information is left by the wayside because I don't settle the question; and when I leave it halfway and

rationalize enough, I very soon rationalize it out of the window. So that I don't have to face it anymore and because of that, of course, the total number of facts about myself are quite reduced. And when it comes down to self-knowledge—real self-knowledge—I don't have much. Knowledge received in the unconscious state is always shaky. It's only after a long period of life in which one has maturity; maturity means that I have lived through certain experiences many, many times; that there is nothing new in such an experience. And because of that, I call it maturity; ^{that} but I have matured to such an experience so that experience itself cannot give me any further news. It is already there; and, you might say, my acceptance of it is obvious because there is nothing that I can think about or feel about anymore. In the end, this question of maturity and as a result of having lived long enough that one really can have "lit up" certain aspects from all angles is very similar to the acquisition of knowledge about oneself with the method of Work.

The process is the same, but the philosophy is different. And if I could afford to wait until I by age reach the same kind of information, I would do it; because I don't—I wouldn't have to go through the difficulty of making attempts for Work in the creation of something; so that I could—I could say automatically at the end of my life, I will have that information available because it will be given to me. And that is an interesting fact almost that finally after Mother Nature has extracted from us everything that she can, and particularly since we have lived for some time maintaining oneself in an unconscious state; so that she has received

enough material—converted material—within us for the feeding of herself or for the Moon; that after such a long time, Mother Nature even says to us: "It's enough. I don't need you anymore. You can now be what you've always wanted to be and perhaps ^{what you always wanted to be} because I do not have to exert any further pressure on you, ^{if} that you have to pay the tithe—~~that~~ ^{the} you like to use that word--to requirements-- for the maintenance of Mother Nature herself." And this is a very good feeling because it gives you in older age a freedom which you didn't have when you were young. I understand what you mean by...it's a very good thing....[PAUSE...]

Let me say something about asking questions. I always advocate that a person should ask questions for himself, and in a group for the maintenance of the group. I also know that the attitude which is required in wishing to ask questions is determined by one's conscience; because if there is no conscience, you have no particular interest neither in asking questions or doing anything for the group. And when your conscience is there, it will determine your emotional ~~picture~~ ^{posture} regarding the possibility of belonging to a group and also belonging in Work for yourself. But now it is true that several times in one's lifetime of Work, one is really up against the formulation of questions, and that all that one could require at the time is to say that I wished I could ask, and my conscience tells me that ^{I really should,} but I honestly cannot. That is a group of people in a certain section, in a group, where it is legitimate that they don't ask questions in a certain evening. There's also another group. Their reason for not being able to ask ^{the} questions is because

that they are busy with Working, and they know if that they just continue to Work that their questions will be answered because they are Working. And that depends on when one wants to ask a question, you put yourself also in a certain posture-I say emotionally ^{because it has to do with a wish} that means you loosen yourself up since you want an answer to a question which you formulate as well as you can for yourself. And as a result, ~~the~~ psychological state of such a person is already changed by the wish and the formulation of the question itself; so that even when the question then is finished, you have it already halfway answered; that is because of your intention of wanting an answer which sets certain things in motion in yourself, which are in the direction of a solution. And all you have to do is to continue with attempts for Work with which you are familiar. And they will provide more momentum for that kind of ^{of} direction so that after a little while you will find formulations which have to do with the answer instead of the question.

Then, of course, there is a section of other people who come to a group and they are not ready as yet to ask; they have been thinking about it, but something was not entirely quite right in their clarity, and what they really want is a little bit more clarity before they can come to that kind of a question. It is not unwillingness on their part, and it's not that they couldn't do it; but it would mean they would ask a question only halfway. And the reason they don't want to do that is they don't want to appear halfway, because if they were and would mention it in the presence of others, they might feel ashamed.

And then there is another group of people who would like to ask the question because it is supposedly the necessary thing to do. And they do ask a question because someone else has suggested it or they want to belong and not stick out as a sore thumb compared to the others who they don't like the silence. They know it is necessary to break it by means of a question, and they start to fabricate a question which really has not much of a meaning. What you might say—they are “in” and for their own satisfaction, regardless of the kind of question, at least they have made some kind of an attempt.

And, of course, there is a large group of people who is perfectly willing to ask questions, but somehow or other, they cannot bring the words to their mouth. It is sometimes a little stage fright; many times, it is really that you're not quite sure that it is a question, and that it is worthwhile enough to take the time or that that they expect that someone else in the group might think a little bit less of them if they ask that kind of a question. As if some of their friends would say: “What? You don't know that as yet?” And, of course, that is very deleterious for the state of mind.

So you have all kinds of mixtures of people who can and cannot, and for perfectly good reason—cannot. There is a time at which questions come easy; there is also a time when the questions cannot be formulated. It depends on the development in Work of such a person. There are also times that your mind or your feeling is not adapted to the asking of questions, because both...both—ah—

organs...both—uh—aspects of a personality have—have—been so busy with other things in the thought about worry, about thoughts about conditions, ^Wand the feeling about uncertainty that they are incapable of even using those two organs for the asking or formulation of such questions. That happens when a person is Working and is subject to all kinds of sensitivity. So that even in the morning they may be able to ask a question, but after lunch they cannot. And it depends a great deal on how their day has gone, that's a question for themselves would fit or not fit.

And so you have all kinds of different arrangements of people, different aspects of themselves, different attitudes. And you cannot really generalize too much. And even if I do that, what I mean is: "Here is a group and you belong to it." And your attitude should be that you wished to belong to it because that's the reason you come. And that you have a conscience which tells you that for such and such a reason, you're not going to ask a question, but that you have exhausted the possibilities of ^{the} reasoning of why you should, and you have come to the conclusion that you can't. So my statement is still correct. I expect people to ask questions. I think it is necessary to make all efforts for that, but when you don't---and genuinely and conscientiously---cannot, of course, I will accept it.

Now after this long explanation..{LAUGH}..maybe you have a question? Even a question that says: "I'm sorry. I've Worked. I have no question." And, you know, strange enough, I would believe you. I've gone through those periods myself,

many times. I've seen many times over several years that Work affects one in different ways. That in the beginning it is basically a great deal on the newness, on the entry into a different kind of ^{new} world, and a satisfaction of curiosity, a wish for some kind of research, or whatever may have been the reason in trying to combine ^{the} different aspects of one's philosophy and insight into certain things. ^{That} All of a sudden, there is a possibility of uniting a viewpoint and coming to conclusions in different fields, but based upon the same principle. And that kind of experience when one finds in ALL AND EVERYTHING that there is really everything in it; that it is all satisfying, in that sense. And that it gives a total amount of ^{new} approach towards a total amount of unknown questions, which still remain unanswered; but, nevertheless, opened up opportunity of hope that in the future they can be answered. All of that in the beginning when one starts to study and becomes acquainted with these ideas, and you read ALL AND EVERYTHING and you think about it, and you compare it with your ordinary life; and you see to what extent in this ordinary life there are certain moments of despair; and, as I said at lunch, suffering; things that you really don't like; that you would like to get out of the way, and because of that, you Work.

And then in Work, since it is new, and since it is a new discovery, and since it has to do with material you do not know how to handle, it looks as if in the beginning you get certain results, and when you continue and you acquire more and more dexterity, you come to a conclusion, perhaps, you have not, as yet, understood what Work means. And in thinking about it, you correct your attitude

and concentrate again and again and more and more about what you really do not know as yet. But it looks as if it is just around the corner, and all you have to do is to continue to walk ^{on} in the block where you are.

There is in Work for a person a certain period in his life where he has to stop, and he cannot Work. It is partly because he has to digest certain things which are already in existence and have not been digested sufficiently. But there are also conditions that at that time he does not want anything of this, and he has to see what there is that he could produce himself. He comes sometimes to a conclusion that he does not want to follow Gurdjieff. But that he has an idea that with whatever there is now, he can go ahead and find certain things himself, because he always has had trouble that he couldn't accept something from someone else, when he felt that he ought to have been ^{capable of} doing it all by himself.

That's it, right?

Recorder: Right.

MR. NYLAND: O.K.

Sunday, April 8, 1973

BARN

Evening

In such a case a man is really up against it. He does not know which way to turn, but it seems clear that he has to turn away from Work as he ^{has} known it. That because he cannot produce any further reason why he should continue to Work. It is exactly the same with a person who attends groups, and, at a certain time, several years maybe, having been exposed to ideas of this kind, has to come to the conclusion that there's really no result. That the initial energy, based on curiosity mostly and on newness and adventure, has been used up. And it has been used up also by others with whom he may have been Working. And for that reason then, seeing this in himself and not understanding that it is necessary to go through this kind of a period, he starts to criticize other people or the group as a whole, and not contributing what he thinks ought to be done; and, ^{at} and the same time, being quite incapable of doing it himself.

As a result of that, he has lost all wish for Work on himself, and he is following now the line of least resistance; but still believing that he is Working when he says: "I am Working," or "I am in contact with Work; therefore, I am Working." The difficulty for such a man, as far as the group is concerned, and the difficulty for a man, as far as he himself is concerned, is that he does not know the key word of Work, which is Impartiality, and Impartiality is an extremely different concept to accept completely in—the—on the level of one's being, ^{it} ~~as~~ is a word that very easily can be understood by the mind; it can even be felt, at times, by one's feeling, but as that what should really take place is that this Impartiality

becomes part of ^{the} human being~~s~~, so that he is compelled to be impartial without having his mind or his feeling tell him. To some extent, that kind of a concept of Impartiality has a certain place on the level of a being of a man who is interested in his own development. And only when he can accept it at that particular standpoint, he will receive knowledge about himself which he will not get when he continues either to be critical or to accept the fact that he has lost interest and is not willing to do anything about it. In many of such cases a person hasn't been in contact with this kind of Work of Gurdjieff is looking for something else that can function as a shock. And many times the changing over to see another kind of a person who may have similar ideas is sufficient to start a belief on the part of such a person that—that—there is an answer to his particular problem.

After a period of a few years, he will find out it isn't; and that the problem is with him, and that regarding Work on himself, he has forgotten the most important item, which is Impartiality.

Now the difficulty in all this is that many times when one talks about putting one's house in order and ^{the} emphasis is placed on how one should behave in ordinary and daily life; that then it is forgotten that the reason for wanting to put the house in order is in order to make a foundation upon which real Work can take place. But a person who then going to someone else and becoming interested in little seminars or in—search—certain encounter groups, or in just something which sounds perfectly alright, either religiously or a little bit ethically

or a group of people who come in order to consume a little time, which otherwise is quite boresome to them, and then become engaged in something that sounds a little bit more—more—spiritual for them; it is of not much help to a person who temporarily accepts such a condition—I've talked about it—I've said it is a horizontal way of living—one's—life in which there are only the two dimensions, and there is really no depth.

Only when a person has suffered and has maturity, he will find in depth in himself and try to apply it. In such a case, he will not be able to apply it, because there is no room for it. It will be interesting to see how such a person, after some time, and—let's say—a couple of years, if he remains honest, will find a road back to Gurdjieff. It's also interesting that a man who temporarily has difficulty in wanting to continue to Work and cannot do it, if he remains serious, that ultimately he must come back to this question of Objectivity. Because his constant fight is that he doesn't believe anymore in anything that is subjective. And for that reason, he will be forced to come back to—let's say—where he used to be, and where he left as a Prodigal Son and will return to the wisdom of his Father.

That is really essential to understand that these periods in the life of a person, ^{en} in or a group can take place, and that the sole way of getting through it is just to continue to get through it; and not to give up—and many times—I have said you have to be very patient with yourself and also with others. And there are naturally such conditions where the patience is tested very, very badly; and you

really—you—cannot believe that you ever would be able to go through it. Of course, in the case of seriousness of real sincerity, there is no further question. It is just a temporary affair, and after sometime they have to come back, because what else will they do? If they are satisfied with a little more superficiality, a little bit...letting down on that what is required and simply taking a little easy way of putting their own house in order only for the sake of becoming kind and a little bit more appreciative of conditions in which they happen to live. All of that may be true, but Gurdjieff asks something quite fundamental. He asks the person ultimately to give up his life as personality; he asks the same thing that the Bible asks: "That one loses one's life in order to find it." He asks the same thing as in the Bible...and I use that simply as something that we know a little bit—na—about because we happen to live in the Western civilization. As far as Hinduism and Brahmanism and all kind of Eastern philosophies, all kind of principles of religions, it doesn't matter which one, all point to the requirement of giving up that what one is, in order to gain what one isn't as yet. And that Work has to be done in order to get it. That certain things will not be given on a golden platter, and that it is necessary to use the talents of a man which have been given and that it is expected that he will have doubled in the time of such activity.

Whatever now must take place for a man when he wants to continue with Work on himself, he has to learn how to overcome the difficulties which are created not by himself, but which are inherent in this requirement of Gurdjieff; that he has to develop a tendency to go on a vertical line; that is, the line which indicates the

possibility of freedom from his bondage, which then makes him see that that what binds him on this Earth is exactly that what prevents him from wanting to grow up. But that within the framework of such bondage, a person can be quite happy, provided you don't want to mention the fact that you are bound, or that you even belong to different realms of spiritual development as indicated by religions. And as long as one remains quite pragmatic on this Earth, you can even have a good time in considering a variety of different things which then take on for oneself, as if you yourself know what is good for you. And you have a choice between several things of what you can or cannot do, and all of it, based on what something that you feel is right, and that has no validity as ^a conscience.

It's very difficult to compare these things because unless one is bound, one does not know what the bondage is. It is the same as if one wants to become a Roman Catholic and you wish to be bound, you will never find out the value of that religion. A person who wants to grow up and grow out of the bondage of this Earth has to have a certain direction, which we call vertical, and which is indicated by a wish to Work on oneself in order to free oneself from ordinary dimensions which are superficial. The verticality of such a line placed at a perpendicular angle from the surface, either goes up towards Heaven or goes down towards Hell.

It is the beginning of the formation of a tetrahedron in which the triangle, equilateral if necessary, is on the surface and that what ought to be built as a

solidity has to have its apex at a certain place above the horizontal plane; if possible, in the center so that the vertical line from the top will fall into the center of the equilateral triangle, and that the sides also become equilateral—that would be a good tetrahedron. But the same kind of tetrahedron can be made below the surface, and in those two it is as if the surface becomes a mirror in which that which is built above is also built below.

Our indication for the wish for the vertical line are quite obvious in the beginning, In saying that I wish to grow away from this Earth and I'll go in the direction of planets and Sun and the rest of solar systems. But the mirror reflecting this particular activity becomes equal to the actuality of ^{going}~~growing~~ within oneself, which is then a vertical line away from the surface of our superficiality into essentiality, and into that what is essentially essence, when the process is absolutely simple. But one doesn't find it by just walking on this Earth and remaining interested in the affairs of subjectivity; until the question of Objectivity is again raised, one will then wish to understand what is really Impartiality. And Impartiality is the key which will open the door; no other instrument will be able to do it. Impartiality means freedom in itself; to become free from partiality; and partiality means I take part in what I'm living in; and the bondage holds me down to where I am, and my Work means I want to understand the bondage first; and that is why when one is impartial, that kind of knowledge which then comes on the attitude on the part of one's being; being able then to see that what one is and accepting it, is then usually forgotten because it's too much trouble. It is that difficulty which

prevents people from going over from the thought of Work into the actuality of an application. One does not want to apply it because it costs much too much. You see, it costs one's life; it has to be given, that life that one has is going to be given back to Mother Earth. That is what she exacts from us, and that is the kind of payment that we have to give either willingly by means of Work or unwillingly by means of one's death.

And if these questions are not considered from that standpoint, one's eyes remain quite closed to the possible development, and all it will amount to when one wants to get away from Work is that Work should not be mentioned anymore. That one just should talk a little bit about the affairs of ordinary life and, as it were, make the best of it. The real reason for not being able to Work during a certain period is that one is inherently afraid of-- wanting to-- or having to lose what one still cherishes; one does not want to part from that; one wants to remain bound because there is no substitute in the beginning which is firm ^{enough} or large enough to give one confidence. One is-as it were-trying to jump into a dark pit, ^W Without seeing anything where one could hang on to, and perhaps the pit is bottomless. And it is that fear that prevents one from the wish to continue to Work. When the going gets difficult, all kinds of phraseology should come to one's mind; I use sometimes Per aspera ad astra, "that ^{what} which is necessary to reach the stars has to go through difficulties." Or that saying of Geibel, "Es musst eruhmen werd." (cannot locate these German words in the German dictionary) It has to be worked for before one can take possession of that ^{what} which is precious.

Nothing is to be given free; "Even genius is 99% perspiration." And even sayings of that kind which indicate very well that such sayings are based on experience; that one must really Work for that kind of inner living. And that a man is not going to get it just by asking for it; he has to be willing to sacrifice himself ultimately; and in the beginning little bits of things which are in the way gradually becoming larger as obstacles, and when it is deeply ingrained almost impossible to give it away because it has its tentacles attached to one, and they stick and they stay there like thorns; sometimes break off and stay in the flesh and start to fester. It's very difficult to give up that what one has lived with. Every once in a while, it is necessary to realize that although one has lived with certain things and ideas, and one is-of course-attached to them, sometimes there is a requirement that says: "Up to this point it is alright. From now on you must go by yourself and leave such ideas and concepts alone because they have had their usefulness and they have been beautiful in time; but now, you must learn how to do without." And it is extremely difficult because-you see-these conditions are not linked up with death; when there is death, it is automatic; you know there is no return, not on this Earth. But when it continues to exist and one still has to give up, it does require a great deal of seeing what the emptiness is without, and how such emptiness can again be filled; and one gets frustrated, and one has no wish to continue to live.

Adjustments can be made in time; forgetfulness-I've said many times-will make grass grow over; it will adjust itself when one wishes partly to forget, partly to

substitute, partly trying to find a reason why suffering of that kind must exist. You see, when you Work, you will be faced with these kinds of things; something precious is in store for you, but the payment sometimes is tremendous. And you don't want to give that as yet. You see, the payment is sometimes like an investment in the hereafter; *you have to have credit to make an investment,* you have to have belief in the solidity of what you want to invest in; you are not going to invest with money that you have earned and has become your own. You think twice or three times before you will make an investment in eternity. At the same time, Work is very much like that; it is an investment with that what one has in ordinary life for shares in the investment of an inner life; the shares of an in—inner life organization do not, as yet, pay a dividend. It is just in the beginning a gamble; but one gambles because there is no other way to invest one's money in ordinary life, because all of it, in time, will die and you will lose it.

When one wishes to Work, you look for the possibility of an investment which will be, from our standpoint, *simply* more permanent; that is, it would give you an income over the years when you are unable to Work; and that kind of an investment is like an annuity that simply is placed in the bank of your life. And at the proper time, it will give off shares in the form of dividends based on your attempts which you have made now, and for which you have made a payment. And then going through a long period in which there has to become maturity of that investment; ultimately, you inner life will pay off and it will prove to be quite profitable for those who want to go to Heaven.

It is the entry as a passport into which a new kind of life is given to you on this Earth, and in accordance with certain requirements which are inherent in the government of this world, you have to fulfill certain obligations; then you get your passport. If you remain superficial, your passport will enable you to live—more or less—reasonably on the surface of the Earth; if your passport is given for the wish and the ability to take a voyage up to Heaven, at least you might say you are cleared, and your customs—that is the man who allows you to go on board of this spaceship Occasion—will not hold your baggage. While it is very simple, your passport will enable you to enter^{into} any kind of a planet because it will be recognized as a passport for which you have to pay—for which you have paid with your life; and for that reason you are entitled to a new life which can—will—be given to one.

I say many times: don't despair. Try to consider yourself—and this is not theory—and again what I said at lunch, try to remember— I am not theoretical—I am a very practical man.

I can talk to you about sitting in a chair and observing myself, about little movements of my hands, or the way I hold my head, or what I want to say moving the lips and forming some words, and^{bending over and} sitting with my hands folded and relaxing them, relaxing my body and being constantly—as it were—on the alert,

ready to go over at any time to become aware of the totality of myself existing as life is being expressed in activities of my body.

It is so simple to try to see what happens in a day; I can describe to you the day I have led today and how I sat and how people came and how it was announced that so-and-so was there, and the reaction I had on myself of saying: "Oh, really? *Why*

~~And~~ And why? Not yet. No. No. I wish to postpone." And hearing my voice, and knowing the expression on my face-a little angry: "Who is there to come to disturb me?" And to accept that kind of a state of myself as a logical result of a reaction on me, to which, I-of course-had a reaction that is activity on me as an impression created within me a reaction and becoming aware of that reaction as something that, "That is me, and I will accept myself as I am." Because I have no fault to find with the way I behave even if in ordinary life it could be judged as not becoming to a man; the fact that I accept it, means: "It is becoming to me as man as I am now; and I'm not judging about it because I am not, as yet, a man of the future." I change when I considered the ultimate aim in trying to determine what a man should be, and that's quite possible that a conscious man should not move his fingers when he wants to explain something or need not move his arms in gesticulations; but, perhaps, he could sit and just sit and his thought would be his action; it's quite possible that that could be an aim to work towards; at the same time, I still sit in a chair and I'm as not as yet even on my way toward that aim; I still have a lot of breathing to do; I have a lot of work to attend to; I still have to consider many times myself in Impartiality; I still am an ordinary person

happening to talk, and to talk about ideas and to see if such ideas can take hold

in a reasonable way in my life and ^{the} application which I then say becomes an experience. ^{Even that will be registered in the condition of my body as a result of such an experience.} And, again I say: "Why not become impartial to that experience and

^{the} existence then of certain facts of my life which then become known to me; I will accept them just as facts because my interest is in my investment of that what I am and no more." I trust that it will be returned to me in some way or other a thousand-fold, but I first have to invest it, and I cannot bury the talent in the ground and hope for the best. I must be active in the vineyard of the Lord. I have to see what kind of grapes that will grow in that vineyard. I have to see what kind of tools have to be used ^{the} hoe or a pickax or some kind of a mattock or a shovel, and the soil may be very clayey; it may be too porous; it may be sandy; it may be quite difficult even to grow grapes. But the grapes which I don't grow are sour; and the grapes which I do grow will yield wine. And my aim for the Lord is to take care of His vineyard. And I wish to work as if it were paradise, even if the vineyard itself may look, every once in a while, like Purgatory, and I myself might feel like Hell. Work is necessary for the maintenance of life, and life is necessary for the concept of Work. I try to combine both within me, and I see ⁱⁿ of that what I am as a little bit of a personality can really reach the understanding of what it might be to be a man. And for that, I'm willing to pay a price, because that what is precious for me is like Parsifal trying to find the Truth in this world of vanity.

groups

So I Work and so we have ~~rooms~~ and so we have questions and answers; and sometime we just have a question, and sometimes we only have a little answer. And in the meantime, we continue, because-again I say- what else will you do? You can continue in unconsciousness. No one can object to it, if your conscience doesn't object to it. God will allow you and will accept you the way you are, even if He might say that you remain unconscious, even if you might feel that it is too bad that you don't wake up. Even if He considers the fact that so many messengers from above have already been sent to this cursed Earth. And that apparently nothing has happened as yet of fundamental change, and that the people still continue to be vain and loving themselves; that there still are wars and pestilence and earthquakes and all such poverty in this world. And that God shakes His head, and He asks: "What for? How is it possible that all of that was created in My name?" And maybe it wasn't in His name; and maybe we took over; and we, in our ignorance, didn't know any better.

If we wish to Work, we have to put God in a certain place, and then allow ~~information~~ *information* to be sent to us, to be taken in by us, to be digested and to be used then to the best of our knowledge. For a wish to Work, for a wish to create that what could be of help, that what I wish to become, to have that constantly in my mind, and my wish in my heart to strive towards ~~that~~ *it*; whereas, I then, each day, looking back on it, I can say: "Yes. I sat in a chair and I was breathing; and I moved my hands; and someone told me someone was coming and wanted to see me, and I said, 'Why?'" And then all of a sudden, I remember God saying:

"Why does this Earth exist? What made it?" So I ask: "What made me?" And then I will say: "I do not know, but here I am; therefore, I will wish to Work on myself."

Try to work, but try to have questions within yourself and try by means of Work to answer them. Again I say: "Don't despair; there are Valleys of Death; there are mountaintops of vision, possible perspectives; there is night and day; there is a person asleep and persons who can be awake. You choose and you pay. You pay as you go, and you retain the right to be called a man."

So maybe I'll see some of you tomorrow or the day after and so forth, but in any event, I hope Thursday evening...then we can talk about what kind of investment should we make for the future...So, Good night.

END TAPE

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